UNITY

Freedom, Fellowship and Character in Religion.

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Editorial.

A CARELESS piece of writing subjects us to a correction from the *Christian Register*, viz., that the request of the alumni of the Harvard Divinity School for the admission of women, made upon the motion of Mr. Barrows at the recent annual reunion, was to the Corporation and Overseers, and not to the Faculty. The *Register* thinks if the latter body had jurisdiction in the matter it would be soon settled according to the wish expressed in this vote.

A TIMELY word is that of Theodore Roosevelt, in the July *Atlantic* on "Political Assessments in the Coming Campaign." He calls attention to the fact that, even were they justly imposed, the exactions suffered in such practices are by those who can least afford them. Government employes, as a rule, are not over-paid, and are obliged often to make a moderate income serve the necessities of many. When the practice of collecting funds for such purposes is applied to the non-voting woman, the bad logic would make us smile were not more serious feelings aroused with the information that they are among those most willing to pay, or who, at least make no trouble about it, perhaps, because, they feel themselves so helpless to reward their employers at the ballot box. Mr. Roosevelt is quite right in pronouncing these assessments a species of blackmail.

REV. EDWARD EVERETT HALE lately preached a sermon from Paul's words, "For we know in part and prophesy in part." He thinks Paul set a commendable example to his brother preachers of the present age. The first of preachers of every age, he showed himself willing to admit his own limitations: "He knows only in part. He acknowledges his ignorance and does not try to tell us any more. It is the greatest of pities that the lesser preachers and the church herself have not followed so good an example. If people would only stop talking where they stop knowing, half the evils of life would come to an end."

WE lately had occasion to speak of the hindrances to church life in our small towns through the multiplication of churches, and the consequent difficulty each denomination has to support itself, when a sentiment of religious unity, such as is surely to obtain at no distant day, will divide the care and burdens among all, and double benefits. The *Interior* has a word to say on the same subject, thinking it a matter of regret that in every town of one thousand inhabitants the religious influences should be divided, and to that degree impoverished, among five or six denominations. The practical obstacles to growth and enthusiasm thus disclosed are innumerable. "No better way could be devised for keeping away the gospel from the people."

OUR readers will be glad to find in the Church Door Pulpit Department this week the interesting presentation of the coming Parliament of Religions from the pen of Count D'Alviella, a man who has done much for the liberal cause and perhaps understands the situation here in America, better than any scholar on the continent. He has from its beginning been a close student of the Western Conference and its issues, and we trust that he will be one of the men whose voice will be heard at that Parliament of which he writes so clearly. Most of our readers are perhaps acquainted with much of what he sets forth, but it is interesting to look at it from the standpoint of a European. Our thanks are due the translator for the courtesy and service rendered in the translation.

THE *Nation* has a sarcastic editorial on the pulpit discourses, evoked by affairs at Homestead. It does not place a high value on the ability of the average minister to deal very wisely or helpfully with social and economical questions, such attempts savoring too much of sentimental busybodiness, and being generally quite too dogmatic in tone, copying the manner of the pulpit when dealing with its own themes. It commends for ministerial reading an article by W. L. Sheldon in the last number of the *Journal of Ethics*, on the relation of the Pulpit to the Labor Question, referring to the writer as a clergyman. Mr. Sheldon will take this as dubious praise, our friends of the Ethical Culture platform not liking to find themselves placed in this doubtful light before the public. Mr. Sheldon's essay contains many excellent points. The burden of his argument is that ministers should try to gain a little more technical and scientific knowledge on these questions if their opinions and counsel are to have much weight. As for the *Nation's* strictures, they are not wholly unjust, but we think the average minister, despite his ignorance and prejudice, is as fair-minded a thinker on these subjects and as safe a guide in their practical application as the average editor. This does not apply to the *Nation*, which we as all know is far above the average in both its editorial and contributed departments, but not always free from prejudice more than its less able contemporaries.

OUR English contemporary, the *Inquirer*, has lately celebrated its fiftieth anniversary. It began life in 1842, and the editor recounts the changes that have taken place in British public sentiment, social customs and ideas since then. Fifty years ago the political world was engaged in watching the struggles associated with the French revolution. In literature and history Wordsworth and Macauley "led all the rest." In the world of industry and invention this was the age of the early establishment of the railway and of the infancy of the telegraph. In religion, it was the time when the Dissenters' chapels were "not free from molestation," and when the Conventicle acts were yet unrepealed. Our own editorial associate, Mr. Bartram, whom we hope may read this note and be reminded to send us a letter soon, contributes an article on the same subject, showing the growth of democratic sentiment in public affairs, and praising the Queen as "a model constitutional monarch." Towards all these and other changes of the right order, we are sure the *Inquirer* has contributed its share of aid and intelligent discussion. Our congratulations are due for its half-century of service to excellent causes, with best wishes for a long future of continued usefulness and prosperity.

Congressional Piety.

Up here in the woods, on Tower Hill, where Sunday sanctities seem to claim the seven days of the week, at least so much of them as belongs to the senior editor, it seems hard to believe that Congress should have lent itself to such an act of unwarranted interference with the religious convictions of the world as to impose, by law, the bigoted Sabbatarian prejudices of the orthodox Christian world. We leave to others the framing of the argument to prove that such an act is in direct violation of the religious liberty clause of the Constitution. We believe such a position can be maintained, and we hope there are those, with sufficient courage and conviction, who will call upon the Supreme Court to pass upon the constitutionality of the law.

At the present time we content ourselves in simply saying that we share a disappointment and a humiliation in common with thousands of others who believe that religion, as well as intelligence, has been dealt a foul blow by these law makers.

We are disappointed to think that the length of time during which this splendid school of civilization is to be accessible to the students of the world, high and low, rich and poor, old and young, has been shortened by one-seventh of its time, and the availability of it to the class that most needs it, the hard working day laborer, reduced by a much larger proportion; while on the other hand, the temptations to vice, the pressure upon the safety valves of self-control will be immeasurably increased, unless something can be done still to correct this miserable blunder of narrowness before it is too late. We fear Sunday, in Chicago, during the Fair months will become a day of terror, outside the walls, while within the walls, as at Philadelphia in 1876, it will be a day of hypocrisy, deceit and favoritism, made such by the thousands who will manage, here, as there, through the influence of friends and unscrupulous officials to work their way inside the gates, thus making the exhibit available to the wire-puller on Sunday, but closed to the mechanic who offers his honest fifty cents at the entrance.

But our disappointment is not so great as our chagrin over the indolence and timidity, or something worse, on the part of those whom we must regard as representing the majority of the intelligent and progressive citizens of the United States. Before this action of Congress the position of the leading newspapers of Chicago and elsewhere was in the main unknown. The directory and many of the citizens who were most intimately connected with the problem had studiously kept their convictions in the background; now, that it seems to be too late, they speak freely and promptly on the matter. We are convinced further, that thousands of orthodox church members, and not a few orthodox ministers will keenly regret the step taken by Congress, though they made no sign of protest, while the denominational leaders were voting their members, through conventions and otherwise on the other side, *en masse*, a million at a time. The Unitarian ministers in the East and West, some hundred or more, sent their protest to Congress and the petition was presented before the Congressional Committee, and there was also a spasmodic attempt made by several of the so-called secular organizations to stem the tide of Sunday petitions, but in the main the rational believer in universal religion made but little sign, and Congress, just now very sensitive to the popular demand, either did not know of the existence of such a constituency in any great number, or knowing it, did not fear it.

We are partly reconciled to the action of congress in the thought that the people who are in earnest and had convictions have reaped the reward of earnestness, while those whose convictions have not run parallel with their actions, or having convictions have not stood up for them, have received a merited rebuke. Where is America in the religious

world to-day? Is it still worshiping at the shrine of a tribal deity, a jealous God demanding Sabbath observances, or is it touched by a sense of universal brotherhood that welcomes the representative of all faiths with a devoutness that makes all days holy and all privileges sacred? Congress has done the World's Fair great wrong by shadowing it with the implication of grossness, selfishness and secularity. Can anything be done to counteract this irreligious influence and to hold the great exposition to the high sanctities that represent its possibilities. There is yet time to discover the true American sentiment which we believe would call for a Fair for all the people, a Fair that would carry Sunday solemnity into the minds of the flippant and Sunday breadth, tolerance and fraternity into the hearts of the bigoted.

The Free Religious Association.

The address delivered at the twenty-fifth anniversary of the Free Religious Association, by the president, Rev. W. J. Potter, has been printed, and a copy is before us. It contains some interesting reminiscences and presents a clear and full account of the work of the society for a quarter of a century. Mr. Potter does not refer its origin entirely to the schism in the Unitarian body rising at the time of the organization of the National Conference. He discovers it rather in the rapid spread of liberal ideas and in the growth of the spirit of humanity during and immediately following the war; "that great awakening of rational thought and of the higher moral sentiments and humane activities" which marked this period. The call for a new association was "a rallying-cry, not so much for sectarian [fo]r educational and humanitarian work." The session proved a bitter disappointment to many who attended the New York meeting, especially to the younger men. The air in and around Boston was full of controversy, and meetings for the discussion of future plans were held at Dr. Bartol's house. Mr. Potter does not hesitate to mention names in this portion of his address, giving his narrative a strong personal interest. He describes Dr. Bartol's feeling about the "Lord Jesus Christ" phrase in the constitution as "righteous indignation against what he felt to be an assault on spiritual liberty." Samuel Johnson disaproved of this clause as much as Dr. Bartol did, but was not as much surprised by it, such action being in his mind the inevitable result of organization. The entire freedom of the human spirit could not in his opinion be maintained in any associative life, however noble and useful its outcome in other directions. Therefore, though he was a friend of the F. R. A., and seemed not to object to the association of his name with it, he was never an enrolled member.

The small companies that met from time to time at Doctor Bartol's, not more than a dozen in number, were like all radical gatherings, divided among themselves as to the exact nature of the thing they wished to do, and as to whether the time were ripe for doing anything. Among those taking part in these initial conferences were Bartol, Johnson, Sidney Morse, whom we know as the sculptor, but then best known as the editor of the *Radical*, Weiss, Abbott, Edward Towne, and Mr. Potter. The responsibility of the new movement was at last assumed by three of these, Abbott, Towne and Potter, who, leaving the Bartol residence one night, "took each other's hands in a mutual pledge to stand true to the purpose which they had at heart until they should see it accomplished." Their common first thought, in casting about for a man of suitable character and attainments to represent the new cause, fell upon O. B. Frothingham, president of the association for eleven years, and chairman of the first public meeting, writing the call himself. This public meeting was held in Horticultural Hall May 30, 1867, and proved an occasion of deeper and more popular interest than its friends could have imagined. The hall was so crowded that Mr. Weiss, who came late could not make his way through to the platform until his name was called by the president and the hearers pressed closer to allow him passage. Emerson was in doubt if he had come to the right place. His was the first name recorded on the membership roll of the new organization. "I have remembered to this day the measured dignity of his words and tones as he said, 'I wish to be regarded a member of this association,'" says the historian.

Thus was born one of the noblest intellectual achievements of modern times, the noblest religious enterprise of all history, up to that time. For many years the fact that the Free Religious Association did nothing but hold annual meetings for the promulgation of a basis of absolutely unrestricted fellowship in religion, measuring the worth of that word in terms of reason and character alone, was no just criticism against its need and usefulness. The times demanded first of all the clearing of religious thought, and this the F. R. A. did with the thoroughness that can only come from the utmost courage united to scholarly intelligence and a broad spirit. It was inevitable, however, in a practical age and with practical people, that the day should sometime arrive when these annual meetings failed to express the soul's entire need in the religious life. Mr. Potter discusses this period of waning faith and interest frankly, admitting that undoubtedly there was a "general debility" on the side of practical work from the beginning which hindered the growth of the new movement.

Professor Adler felt this when he withdrew from active connection with the association to devote himself more exclusively to those industrial and educational schemes growing out of his work in New York. Mr. Potter quotes in this connection some words from a letter written by Mr. Gannett, excusing his own decreasing interest in the society on the ground that it was too much of a talking body, too little a working body—"a voice without a hand." Mr. Gannett softens this criticism, which must have been a late one, by saying that undoubtedly his children," who have Quaker blood in their veins, will understand it better." Mr. Potter thinks they will, and for himself accepts the phrase "as a happy definition of the chief function of the Association for these twenty-five years." Socrates, he claims, was a "voice without a hand," and Jesus and Emerson. But a mere voice can control and direct hands, and Mr. Potter thinks with reason that his association can claim a share of the honor gained by the work of hands outside its more active membership, as Mr. Gannett's and his confrères. He is right in the claim of the high distinct service rendered by this association in the development of a new religion, counting goodness and mental integrity its chief gains. This new religion was not born "in the throes of conflict," but is one of the results of "peaceful evolution." The coming Parliament of Religions is a direct outgrowth of the new spirit and methods of religious research set at work in the formation of the F. R. A. Mr. Potter is right also in claiming for the society he represents a large share of credit and honor belonging to this enterprise.

Western Unitarianism has long recognized its debt to the Free Religious Association and Eastern Unitarianism has laid aside many of its old fears and prejudices. Its influence of the Free Religious Association will be none the less recognizable in future years that it must become more and more diffuse and pervasive. Like the best of all human influence it will

Be the sweet presence of a good diffused,
And in diffusion ever more intense.

C. P. W.

Pencilings.

The spectacle of a great city's life affords many human glimpses, despite its selfish greed and hurry, among which are the dinner-pail episodes. Those who have earned or inherited the privilege of eating their midday meal in the privacy of their own homes, or can purchase the independent respectability of a down-town restaurant, are apt to speculate rather complacently on the picture of hard-handed toil taking its noon refreshment in the shade of the sixteen-story commercial palace it is helping to rear; lying on a bed of sand, or grouped picturesquely around a pile of brick, handling its food with hard, begrimed hands and casting lots to see who shall go for the beer. The modern philanthropist is greatly exercised over the workingman's beer, and with some reason. The latest corrective is the coffee-wagon. With heroic persistence it follows Hans and Mike from the scene of one day's labor to another, its smoking-hot contents filling the air with an appetizing odor. Good Java and Mocha, not the very best, of course, but an honest, wholesome variety;—for one of the pet theories of the professional reformer is that Hans and Mike would not care so much for their beer if Gretchen and Biddy at home knew how to make good coffee; another application of "the-woman-gave-me-and-I-did-eat" principle. But for some reason the coffee-wagon has not been a brilliant success. Perhaps the missionary flavor is stronger than that of the beverage itself, so carefully prepared to meet the needs of soul and stomach, or Hans and Mike may loyally prefer the home product, as indeed they seem to, lifting the tin receptacle to drain it of its last drop. I like to think some degree of faithful feeling enters into the choice, a self-respecting wish to abide by one's own lot in life, and not a native determination to go to the bad.

The dinner-pail is a contrivance that can boast as many modern improvements as the art of house-building. One receptacle slides into another, to separate the drink from the eatables, with a slot at the side for knife and fork; a much more convenient arrangement than is afforded in any of the fanciful devices of work-basket or music-roll in which genteel shop ladies carry, or try to hide, their sandwich and piece of cheese. The honesty of the workingman's dinner-pail has gained its owner many comforts; there is an open-faced expression on its glittering metallic surface that inspires confidence. And, as I started to say in the beginning, it is like a kaleidoscope, through which one catches many pleasing pictures. The prettiest are caught on our street cars. To be sure it does not make one very proud of the privilege of a five-cent ride, when the conductor or driver draws his pail from under the seat and proceeds to regale himself with its cold contents; still keeping a watchful eye on the crossings and holding himself ready to pull the bell at a second's notice. It makes us a little ashamed of the constant rush and strain of things which imposes such necessities on those who serve us. But often it happens that the dinner is not cold. Sometimes the car stops, against the rules, in the middle of the block, and a woman appears from somewhere bearing the dinner-pail, which she hands to "him," the steam of the hot coffee creeping through the closed lids; warming our hearts to that extent that we are sorry it is not quite noon yet, and that the coffee will get cold before the one for whom it was prepared can drink it. If "he" is rather young, then it follows that "she" is young too, and looks very conscious and shy, while he runs the risk of a discharge by keeping the car waiting, and giving us a chance to see what a nice tidy little creature she is. Sometimes, it is a bright-looking, affectionate daughter performs this service, or the mother brings a toddling youngster with her, who must be taken up and kissed before the public's needs are again remembered. The other day it was a proud little fellow of five who had been trusted on the errand alone, and that time we had to wait until he had been safely carried back to the sidewalk, his small feet turned in the right direction homewards, before the shrill whistle sent us on our way. With a radiant face the young father sprung to his place and sent a challenging look around upon his patrons, while a fresh note of home content and cheer was heard in the tone with which he turned to the new passenger, and made the old demand, "Fare, please."

Men and Things.

A FINE bust of Louisa M. Alcott, by Ricketson, has been presented to the Old Concord public library by the story-writer's sister, Mrs. Anna B. Pratt.

MESSRS. A. C. MCCLURG & CO. announce that their interests in *The Dial* have been transferred to Mr. Francis F. Browne, who has been its editor and part owner since its commencement.

THE poet Burns has been translated into Bohemian by the editor of a Prague newspaper, the work to appear under the sanction of the Royal Academy. The translator has preserved the metrical form of the original, which the Atheneum pronounces "an extraordinary feat of skill and patience."

THE *Christian Union* gives the following table of statistics respecting the religious belongings of the last graduating class at Harvard; Episcopalians, 64; Unitarians, 49; Congregationalists, 41; Baptists, 19; Roman Catholics, 7; Methodists, 6; Presbyterians, 6; Jewish, 4; Freethinkers, 4; unclassed, 76.

THE *Budget* tells of Dr. Holmes's lament over callers who have to be "launched," and recalls Mr. Longfellow's way of disposing of tiresome visitors by inviting them to the piazza to see the view from which point of vantage-ground it was easier for them to pass on out of the gate, then return to the house.

LADY HENRY SOMERSET, since her return to England, has urged the holding of temperance meetings on Sunday. Conservative people, she has learned, regard this method of work as "American," and are not certain that it does not savor of atheism. Lady Somerset is about to start a paper to be called the *White Ribbon*.

A CLASS of six young women graduated from the advanced Normal course at Fisk university, last month, and the same number of young men from the college. During the same season of commencement the new theological seminary was dedicated, and the corner-stone was laid to a memorial chapel, built in honor of the university's founder, Gen. Clinton B. Fisk.

MISS IDA M. GARDNER has recently been employed as lecturer in History by the American Society for the Extension of University Teaching, and is said to possess unusual qualifications as a speaker, besides being a teacher of long experience. She spent last summer in England, in special preparation for her new work, attending lectures on Mediæval History at Oxford.

MME. BLAVATSKY'S ashes are now placed in three fine brass urns. One of these is at the London headquarters of the Theosophical Society in Avenue road, N. W. Another has been taken to India, placed in the headquarters at Madras. The third, under the keeping of Mr. Judge, the leader of the American Theosophists, will shortly be placed in a niche covered with glass in [illegible] wall of the principal lodge in Ne[illegible] City. [illegible]

Contributed and Selected.

Credo.

God dwells not in some place apart—
In sacred ark or holy hill;
But his cathedral is the heart
Which seeks his purpose to fulfill,

Not ecstacy of mind is prayer,
Nor worship many worded phrase;
Love only our petitions bear,
And kindly deed is highest praise.

Heaven's jeweled walls about us rise,
In masonry of holy thought.
We build our ladders to the skies,
By daily actions nobly wrought.

Sin is but goodness overdone;
Creation holdeth nothing base.
Right hath her splendid reign begun,
And Godward leads the human race.

LINCOLN E. BROWN.

Meadville, Pa.

The Unknowable or the Nothing Hidden, Which Is It?

How wonderfully passages of the Bible will flow in upon the understanding sometimes, like a great wave of the ocean when the tide is coming in, effacing the marks of all that have come before it, and penetrating so much further inland than any that have flowed in before!

I woke this morning repeating—I think the words must have come to me in my sleep—"There is nothing hid that shall not be revealed." It was almost as if the words were spoken in my ear, and yet it was to an inner ear, and so new was the meaning with which it came to me that, though it was scarcely daylight, I got up, took my Bible and concordance and looked up the various passages in Matthew, Mark and Luke, where the same thing is said in little varying words.

Matthew 10-26.—"For there is nothing covered that shall not be revealed; and hid that shall not be known."

Mark 4-22.—"For there is nothing hid that shall not be manifested; neither was anything kept secret but that it shall come abroad."

Luke 8-17.—"For nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad."

Thinking these things over, the "Unknowable" came to me in a new light, and these passages, how different was their meaning from that which used to be read into them by my minister and Sunday-school teacher; which was that every sin, every secret wrong doing of my whole life, would be read out to an assembled world in the Day of judgment! As realistic and as material was that judgment, as are the trees outside my window. And how solemnly, after the prayer, acknowledging that we were but poor worms of the dust, not worthy so much as to lift up our eyes unto heaven, against whom we have sinned in every act and every thought of our lives from the day of our birth unto the present time"—how solemnly I used to sing that old hymn:

"Low on a narrow neck of land
'Twixt unbounded seas I stand,
Yet how insensible;
A point of time, a moment's space
Removes me to yon heavenly place
And shuts me up in hell.

"O God, my inmost soul convert
And deeply on my thoughtless heart,
Eternal things impress;
Make me to feel their solemn weight
And save me e'er it be too late,
Wake me to righteousness.

"Before me place in dread array
The pomp of that tremendous day
When Thou with clouds shall come
To judge the nations at Thy bar;
And tell me, Lord, shall I be there
To meet a joyful doom?

"Be this my one great business here
With holy trembling, holy fear,
To make my calling sure;
My utmost counsel to fulfill
My suffer all Thy righteous will
To the end endure."

It comes to me now, did I ever sing that hymn? Did the sentiments expressed in it, ever speak to my heart and soul? Did I ever believe them? I sung them, I suppose, as others sing them to-day, utterly blinded to their most unchristian, most selfish significance, thus showing that a wider gulf separates some who may live without any separating wall between them than death itself could make between others. There is nothing that we less realize than the many actual civilizations that make up the population of a single town or village.

But how about "The Unknowable," or the "Nothing Hidden?" These thoughts by which I was awakened and from which I was some how diverted by vivid remembrances of that old hymn rushing in, the words of which were flashed before me, with its place on the leaf of the hymn-book, as clearly as if they were written on the walls of my room. Ah! I see how it was. It was the old theology evoked from some cell of my brain and set over against the larger faith, the higher criticism of science and fact,—truths daily revealed by God and wrested by man from Nature—God and Man working together, suggesting that there is no "Unknowable," that Spencer even, has not taken in all the factors about the "Unknowable" in his test conclusions.

Perhaps, instead of being worms of the dust, which I allow we may have been, in the eons of the past—as my little seven-year-old evolutionist said to me, musing over the flowers, "Because the flowers live on, they don't die more than we do; they only change into something higher—perhaps, grandma, it's butterfiies, and the worm, you know, *sometime* comes to be me"—Perhaps instead of being worms of the dust of the old theology we, being sons and daughters of God, inheritors of his life, partakers of his spirit, are destined to eternal growth in "a knowledge of the truth." As sings Tennyson, so may we:

. . . . . They do not die
Nor lose their mortal sympathy,
Nor change to us although they change;

Rapt from the fickle and the frail
With gathered power, yet the same;
Pierces the keen seraphic flame
From orb to orb, from veil to veil."

O joy ineffable to believe this!—that no secret of nature or life shall prove unknowably hidden from us, the heirs of God! "God's but in the germ." We are to go on, increase of knowledge growing by what it feeds upon, until we arrive at the stature of that most celestial soul that earth has yet known, and his divine seership, derived from intimate communion with the Highest, shall be that of a common humanity.

Nor need we limit the development of man to that stature, even, for did not Jesus himself say, "Greater things than these shall ye see and do." "For the Father loveth the son and showeth him all things that he doeth, and he shall show him greater works than these, that ye may marvel." Are not these promises of daily fulfillment? I have read to-day of well-attested miracles of hypnotism and psychic power more wonderful than the turning of water into wine! "Behold we know not what we shall be."

"Let men, then learn the revelation of all nature and all thought to his heart; this, namely, that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there."

LUCINDA H. STONE.

Kalamazoo, Mich.

EVERY faculty which is a receiver of pleasure has an equal penalty put on its abuse. It is to answer for its moderation with its life.—*R. W. Emerson.*

Correspondence.

A Letter from Tower Hill.

Dear over-worked tear-stained readers of UNITY, I am moved by a great billow of sympathy, to open up to your gaze a small spec of paradise, at a *very* small cost. To tell you there *is* balm in Gilead, there *is* rest for the sole of your foot, and a surcease to your weary brains, all for less than it costs you in the noisy, dusty city, where it is dinned into your ears from morn till dewy eve, "Don't drink the water on account of bacteria, don't live on the alley for fear of bacteria, don't let your windows remain open over night on account of the catarrhal winds from the lake or the depredations of your fellow man, who is a little more sinful than yourself! Pack your gripsack at once, if you have one, and inquire of the first railroad man you meet, the way to the beautiful heights of Tower Hill, the home of the whip-poor-will and the shy rabbit. Where the wild fox digs his hole unscared and tents are rented for two-fifty per week. Where the wild honey is sweeter than the nectar of gods and cream, eggs and fresh butter joined to ye gentle biscuit, can be had for three dollars per week extra. Children allowed at the first table and treated almost as well as though they had a right to live and have a being. Yet for the benefit of the aforesaid tear-stained, let me be minute and go into detail, that he who runs may read. We started from Chicago after purchasing a tourist's ticket, price eight dollars and five cents for the round trip, for Spring Green, that being the stopping place of the cars, the place where you shake off the cares of the world and descend into the calm sweet rest of the valley. But I am flying again; let me keep to the earth long enough to tell you how to reach there. Here at Spring Green a tame Jehu with a fine new four-seated buckboard awaits you. You and your baggage are taken through a lonely bit of scenery. The drive, arched by interlocking boughs and bordered by wild roses and tangling vines for three miles, and twenty-five cents.

If you have written to Mrs. Lackersteen before you started you will find a nice room built in the woods *especially* adapted to your spiritual needs, no matter how fastidious you may be. Here you find an enticingly clean spring-bed — real wire — and pillows that you can find without the aid of broom or telescope. And oh, how grateful the soft, cool water feels on your poor, badgered head, how you drink it, and lave in it with no fear of the death dealing microbe. You sleep, you wake with the songs of many birds, you pinch yourself, you resort to all sorts of tricks to undeceive yourself, that you are not still dreaming and finally you come to the conclusion "'Tis really I, but changed in the twinkle of an eye." Then you go to the uncurtained window, take one long, sweet breath of the morning, and shout, if you do as I did, and raise your voice to the old, old song, "This is the land I long have sought and mourned because I found it not." But you can't linger all day to sing, for you hear the ringing of a very modest bell, and as when you were in the world, conclude it means hot rolls and coffee, so you move down the hill, and if you can possibly take your eyes from the purple hills and the blue river, you can see many pretty cottages containing what used to be the aforsaid tear-stained, but now the happy people of All Souls Unity Club. Here, perched on the highest point looking towards heaven Miss McChesney has pitched her tent, and for a time has exchanged the ruler and slate for the seductive Kodak; a little to the right of her Rev. Mr. Hunting's tent with a hospital looking flap swaying in the wind. A few steps farther down, Mr. Jones's cottage a little more aristocratic on account of two kinds of paint and lattice work. Next, Mrs. Kelly, with an art-crushing, rustic porch and railing after Tadema. Then comes Mrs. Lackersteen's ample nest for the five little Lackersteens. A short distance to the right is Mrs. Doud's, still more pretentious with a forty foot veranda from which she views the sunsets famous for their great beauty. Then come the new posts for Mrs. Longenecker's palatial residence that is to be. Then comes Mrs. Anderson's, called the Long House from its primitive construction, being one step in the process of Evolution from the cave-dwellers' habitation; a few steps to the right you will stumble on the little chapel, a very unique affair, where the intellect is allowed full play and the piano is heard in the land. A small distance from that is a house built for the accommodation of those who are obliged to return to the earth sooner than the others, called transients, at present occupied by Masters Woolley, Anderson, Frear and Lieb. All this you see before you reach the cosy, little dining-room, decorated with sweet ferns and roses; and if you are still and listen you will be perfectly delighted at the utter freedom from all conventionality, and a very sweet and simple life is yours if you will have it. Oh tired souls, come and open your hearts to the sweet elevating influences of nature for a short time; live outside of your eternal money making, all for five dollars and a half a week.

For further particulars, address Mrs. Dr. Lackersteen, Hillside, Wis.

One of the Translated.

EDITOR UNITY.—You invite comments on the last phase of the "Western Issue." As I was opposed to Mr. Sunderland's resolution I feel called upon to say that I was charmed by the divine equality of the spirit which carried that resolution. The Western Conference to secure the broadest available fellowship and heartiest co-operation dared to be, seemingly inconsistent. Yet, I agree with you that, logically, this resolution is in the direction of a credal dogmatism—but then we are not logical.

We came dangerously near destroying our fellowship in finding a theoretical basis for it, and we did not quite escape the danger of sacrificing the dearest interests of religion itself in proving that we enlarged religion by emphasizing one of its elements exclusively. When the Conference resolved to secure the fellowship anyway and let the emphasis fall on whatever elements of religion we might compass it was divinely illogical and gloriously inconsistent. Apart from the fellowship question, the passage of this resolution means exactly what the rescinding of the Cincinnati resolution would have meant.

I, for one, am glad the new-old basis of religion, with all its elements, philosophical and æsthetic as well as ethical, has been restored. It will be a cause of congratulation if we have a little less laceration of the unbending prophet and a little more of the humane priest. Emphasizing the moral element in religion made Samuel a bloody tyrant, Jeremiah a fountain of tears, and even Carlyle a scold. The moral sense has been guilty of every enormity under the sun. It lit the fires and turned the thumb screws and saw glory in senseless martyrdom. It even converts our household's queen into a plague. The passage of this resolution means morality plus reason and plus beauty manifest, as grace in religion. It

means an ungracious word or deed is as great as in as an immoral act. And that means genuine fellowship and the grace of religion.

E. POWELL.

Church Door Pulpit.

The First Universal Parliament of Religions in Chicago.

BY COUNT GOBLET d'ALVIELLA.

Translated for UNITY from the French, in the Revue de Belgique, by Mrs. H. M. Wilmarth.

Religious bodies have often held assemblies for regulating points of discipline, and questions of dogma. Such have been the grand councils of Buddhists and of Christians; such are the assemblies of synods; the conferences, conventions, ecclesiastical congresses which, availing themselves of the increased facilities for communication, assemble annually, now in one city, now in another, especially in the heart of Protestant countries.

Controversial assemblies have also occurred where theologians of opposing faiths have tried to convince each other, and to gain for their respective tenets new adherents from their auditors, particularly the temporal authorities which convened them. Such was the famous dispute of Elijah and Baal on Mount Carmel, when the adversaries argued with thunder-bolts; such have been the edifying controversies between Brahminists and Buddhists so frequently invoked in the works of the latter; the oratorical tournaments between Pagans and Christians; between monks and rabbis; the colloquies between Catholics and Protestants immediately after the Reformation. Except in the golden legends it is rare that these discussions have led to the conversion of any one, although each party has invariably claimed the victory. If they have sometimes resulted in an official decision, it is because these judges sought a pretext to justify an intervention already decided upon in advance, and dictated by reasons of state.

Our century has seen, for the first time, different religions allowing themselves to be represented by their leaders in assemblies which pursue a philanthropic or general ethical aim: Peace and Temperance Congresses, Associations for Social Reform, Public Morality, organizations for relieving distress, etc. Doubtless these objects interest current theology, but indirectly. It was much, however, to have led men to unite with a view to common action, who have hitherto denounced and anathematized each other.

It was reserved for Americans to go one step farther in taking the initiative of a congress to which are invited those of every faith, all sects, all spirits sympathetic with religious progress, not to plead the superiority of their respective theology, but to seek and set forth the principles common to all religions.

The significance of such an attempt can not be too much insisted upon. In opposition to sectarian points of view which identify religion and the doctrines of one or another particular form of worship it implies: (1,) That religious sentiment possesses general forms and even a sphere of action independent of any particular theology. (2,) That men belonging to churches, the most diverse can and should come to an understanding with each other, in order to realize this program common to all religions.

The initiative of the project is due to the organizers of the special congresses which the different sects of the United States propose to hold at Chicago during the World's Exposition. The directors of the Exposition called a simultaneous meeting of Baptists, Roman Catholics, Congregationalists, Jews, Episcopalians, Lutherans, Methodists, Quakers, Swedenborgians, Unitarians and Universalists to confer regarding the material organization of their respective bodies. From this meeting a permanent committee was constituted under the leadership of a Presbyterian clergyman, the Reverend John Henry Barrows. The plan of an Ecumenical Council of religions was formulated, which should include the representatives of all the grand historic religions, with a view to bringing out the harmony and religious unity of humanity, as well as the moral and spiritual factors of human progress.

This committee enlarged its numbers by adding to itself an Advisory Council, consisting of eminent persons chosen from among the different denominations of the United States and the Old World; at the same time addressing to all religious organizations a circular wherein the nature and aim of the project was set forth, and in which this appeal is made: "Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity. Humanity, though sundered by oceans and languages, and widely differing forms of religion, is yet one in need, if not altogether one in hope. . . . . It is proposed to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment; what light religion has to throw on the labor problem; the educational questions and the perplexing social conditions of our times; and what illumination it can give to subjects of vital interest that come before the other congresses of 1893."(*)

It is interesting to observe that among the signatures of this document are found, besides Jews and Unitarians, not only orthodox Protestants, but even Roman Catholics, even American Roman Catholics, notably, Archbishop Feehan, who has accepted, without a scruple, a seat in this selected committee, of which a Presbyterian pastor is chairman, and an Anglican bishop vice-chairman. More than this, among the first names in the list is that of the American Cardinal Gibbons, followed closely by that of a Musselman well known in India, Ameer-Ali of Calcutta.

Many Buddhists of Japan have promised their co-operation, their presence, even, thus giving the finishing touch to this veritable mosaic, this unprecedented tentative of religious syncretism.(†)

The President of the World's Congress Auxiliary of the World's Columbian Exposition has already published his first report on the preparatory work of this Congress in which he says: "It is our own expectation that the Parliament of Religions will be the most important, commanding and influential, as surely it will be the most phenomenal fact, of the Columbian Exposition. The spirit of fraternity is growing among nations, and among the churches of Christendom. If, in 1893, not only Catholics and Protestants, Jews and representatives of the Greek church, but Buddhists, Brahmins, Confucians, Parsees and Mohammedans shall sit together in frank and friendly conference over the greatest things of our common spiritual and moral life, this one fact will impart to the Columbian Exposition a great celebrity and importance." He then publishes extracts from letters of sympathy and acceptance which have been received, signed for the most part by names well known in America, England, Germany, Belgium, France, Italy, Switzerland, India and in Japan. Among others, those of Gladstone, Whittier, Tennyson and Edwin Arnold. Cardinal Gibbons writes: "I deem the movement you are engaged in promoting worthy of all encouragement and praise. . . . . I rejoice to learn that the project for a religious congress has already won the sympathies and enlisted the active co-operation of those in the front rank of human thought and progress, even in other lands than ours. If conducted with moderation and goodwill, such a congress may result, by the blessing of Divine Providence, in benefits more far-reaching than the most sanguine could dare to hope for." Ameer-Ali, after having expressed the desire to be in Chicago in 1893, in order to participate in the greatest achievement of the century, adds, "You have my most cordial sympathy in the great work of bringing together, on a common humanitarian platform, the representatives of all important moral creeds. I regard your program as marking an epoch in the history of religious development."

"I sympathize with the spirit of your circular," writes the President of the Anglo-American College at Constantinople; "and I have, no doubt, that such a congress will impress the world with the fact that there is a unity in religion, broader and deeper than has ever been generally recognized. The more I am brought into contact with many different faiths the more am I impressed with the thought that there is a God to whom we are responsible for our actions, that to do justly, love mercy, and walk humbly with God, is essentially the foundation of religion." "Such an assembly," writes T. F. Seward, "would never have been possible until the present day, and it now marks a distinct epoch in the evolution of the race." The Methodist bishop, John H. Vincent, wishes, that after a two hours' session of denominational divisions, there should be a meeting of the whole, to recognize their general relations with humanity. "This would be," he adds, "the most magnificent spectacle the world has ever seen." "I do not doubt," writes Professor Simon, of Edinburgh, "that the idea of the Congress will greatly promote that brotherhood of the nations for which so many of the best men of the race are longing and working. While sitting last year on the shore of your wonderful lake, I fell to dreaming of the day when English-speaking branches of the human race should be federated. Your dream includes mine — is grander. May it be much more than a dream, and that soon." Rev. William C. Gannett, pastor of an important Unitarian congregation, says, "Your plan will summon the most truly Ecumenical Council of religion that the world has ever seen or dreamed of. Whoever cares for freedom, fellowship and character in religion, must needs wish the beautiful hope success, and be glad to do anything he can to further it."

"Among the many noteworthy features of this century," writes the Rev. J. Estlin Carpenter, D. D., of the Manchester New College, Oxford, England, "none impress me more than the heightened interest in religion among the English-speaking race. . . . . To bring these activities into friendly relation to each other, to help them to a truer interpretation of their meaning, and impart to them a fresh impulse for the common service of man in common love to God, this is indeed a worthy aim, and I rejoice with all my soul that your vast plan has awakened so much sympathy among the churches."

Among the universities of the United States which have sent sympathetic responses, should be mentioned those of Minnesota, Michigan, Washington, Lake Forest, etc. According to Dr. Peabody, of Harvard University, "Nothing can contribute so largely to the honor of religion, to the establishment of Christian faith, as a mutually good understanding among those of every name who believe in the Fatherhood of God and the brotherhood of man."

President William C. Roberts, of the Lake Forest University, values the rich materials which this Congress will furnish to those engaged in preparing a Philosophy of Religion, and the Rev. J. E. Rankin, President of Howard University at Washington, cries with enthusiasm, "It is as though the Babel tongues of the world were coming back to speak the one dialect of heaven. The conception is worthy of the age in which we live, of the continent which Columbus discovered, nay better, of Him who would draw all men to Himself." Finally Dr. Francis E. Clark, about to make a tour of the world, lends himself to the promotion of the plan in Europe, Asia and Australia.

The various letters given in this report have this point in common, they all insist upon the novelty and importance of the Congress. The writers all see in this project the manifestation of a growing sympathy between different sects, and all express the hope that from it may result a more intimate fellowship among religious people to the profit of justice and morality.

It must be admitted that there are traces of American rhetoric in some of these responses. But the general accord of sentiment is none the less a remarkable and significant symptom.

Doubtless, the greatest difficulties are yet to be met, and the critical hour has not yet struck. It is one thing to obtain the adhesion of generous men, belonging to most opposed forms of worship, to this grand plan, and quite another to bring these same persons to discuss the delicate problems of faith without mutual irritation, to find a common ground where religious action shall have a field outside of denominational divergence.

Nevertheless, the fact that such an idea should arise, should receive organization and secure so large a number of avowed sympathizers in churches the most diverse, will suffice, whatever may follow, to make of this attempt, as its promoters have well expressed, a sign of the times, and a new point of departure in the development of religious evolution.

The accessions mentioned above are an accomplished fact. Now, consciously or unconsciously, they contain certain large consequences for the nature and role of religion.

If a religious congress is judged to be possible, besides and apart from sectarian congresses, which are to be held at Chicago, it must be admitted that the themes with which it shall be occupied have in themselves distinct existence, of importance superior, even, to those with which the latter will deal.

There is then a religion which is the religion *par excellence*, and which is superior to any particular religion whatever. This universal religion includes the beliefs common to all churches; faith in God, in moral recompense, in the imperative character of duty. Its observances consist in love towards God and man, in the practice of morality, in united efforts for perfecting individuals and ameli-

(*)Preliminary address by the Rev. John Henry Barrows, Chairman.

(†) I can but regret with an emphasis somewhat local, that the word Parliament should have been substituted for Congress. A Parliament suggests a hall where one imposes the decisions of the majority; a Congress calls up the idea of an assembly where one tries to find a common ground of agreement and good will of all.

ating their social relations. All ıown religions tend to blend in ıis vast synthesis, at once divine ıd human; they are no longer anyıing but sects, rites, local and transory forms of the church universal; ıd their respective value, as one of ıe most esteemed leaders of an orıodox faith said recently, is measred by the degree with which they ıvor the progress of humanity.(*)

Doubtless, it is all in good faith that ıe promoters of the Congress declare ı their circular that their object is ot "to create the temper of indifferntism in regard to the important eculiarities distinguishing the reigions of the world, but rather to ring together in frank and friendly onference the most eminent men of ifferent faiths, strong in their perona convictions, who will strive to ee and show what are the supreme ruths, and what light religion has to hrow on the great problems of the ıge." Nevertheless the affirmation hat there exist in religion "supreme ruths," and that these may by muual understanding between different sects, be considered apart from the others, implies that these *other* truths, those held exclusively by certain denominations, are *not* "supreme," or, at least that they are of secondary importance compared with the first. It is moreover evident that a religion which can claim at once the faith of Christians, Jews, Mohammedans, Parsees, Buddhists, and Confucians—granting the existence of such a faith—should be considered as doing away with doctrines in virtue of which these various religious groups not only contradict each other, but too often outlaw one another. I will add that this common religion, the only universal religion, is by this very reason of its universality, the most conformed to the exigencies of human brotherhood, and it would not be difficult to show that it is also the least opposed to the pretentions of science; which tends to assure it an immense advantage in our epoch and our social environment.

We are only beginning, at least on the European continent, to take into account the crisis into which we are precipitated by the divorce of religion and science. The scientific spirit, forced to develop itself in antagonism with dogma, once freed from the bonds in which the church had hoped to imprison it, has affected to despise and tried to uproot the religious sentiment which it considered exclusively under the features of a narrow and irrational fanaticism. But the religious sentiment which is essentially the universal aspiration towards the ideal, has taken its revenge, like a spring kept down too tightly, and has unloosed the mystical reaction whose irresistible force is making itself felt about us in art, drama, literature, politics and philosophy, as well as in religion. This reaction is making its way, even where it has not taken the form of a return, pure and simple, to old forms of worship. It depends upon us in a measure that this reactionary movement shall become not only an instrument of æsthetic, moral and religious revival, but a new force in the service of human progress and social pacification. For this end we should facilitate, for all religions, access to the way in which the promoters of the congress have not hesitated to enter, and it is for this reason that I feel that these pioneers of a new reformation have a right to all our sympathies as to all our encouragement. While elsewhere one sees men fold their arms and shut their eyes, they, with the practical American spirit, have put themselves resolutely to work.

Now let us not deceive ourselves between the two great problems which hold within themselves the support or decadence of our civilization, the social question and the religious question—the relations are closer than our short-sighted economists, or even our state socialists, imagine.

It is no longer possible to escape from this double enigma; either we must solve it rationally or the sphinx will devour us.

A British Vice.

But the eyes of the British public, which are so open to the scandals of royal baccarat, ought not to be closed to the evils of the turf. A greater pest of its kind than the British betting ring probably has never visited any nation. There is nothing in horse racing any more than in foot racing or any other athletic contest to which any one but an ascetic would object. Horse racing may be useful in keeping up the breed of horses, though there seems reason to suspect that this plea for the turf is somewhat hollow. The Greek chariot races excite in us no feeling of moral aversion; nor would the Roman chariot races, apart from the character of the professional charioteers and other vile accompaniments of the circus. Again if there are races there must be prizes, though the Greek chaplet is far preferable as a prize to the British purse. It is when we come to betting that the immorality and the degradation begin. The mania for betting on races in England is inconceivable; most respectable journals in the Provinces devote whole columns to its service; before a great race the whole country is thus turned into a gambling table, and the effects on national character are what they could not fail to be. A faint trace of something that is not gambling pure and simple may perhaps be said to linger so long as a man is backing his own judgment about horses. But the most of those who bet in saloons know nothing about horses whatever, and in staking their money on an event are simply throwing dice.

It is needless to speak of the train of blacklegging sharpers, rufflans and blackguards of all kinds that the turf now breeds and supports. If, in this wild whirligig of British politics, power should ever come into the hands of a Cromwellian dictator he could not do the country a greater service than by passing the plow over the race courses. He would risk his life in doing so as much as he would by turning out the House of Commons: but he would extinguish infinite vice and misery without destroying anything that was healthy, manly, or even truly national. It is to be feared that England has done not a little to infect other nations with this mania, which is supposed to have about it something aristocratic; and she has not been able to give them as a partial antidote a full counterpart of her jockey club, which, consisting of recognized leaders of society, is strong enough to maintain and does maintain on the actual race-course the principles of racing honor.

The introduction of money is very apt to turn even games and contests of skill or muscle into counterparts of card sharping. I heard an old officer of the British army say that he always watched with special misgiving the career of a young man who excelled in billiards. "The temptation to cheat by disguising your play," he said, "was a trap into which it was easy to glide without having your sense of honor directly challenged, as it must be if you felt tempted to cheat at cards." One manly sport after another seems to be tainted and degraded by professionalism and betting. One hears of boat races and games of ball being sold; and though there is probably much more smoke than fire, the very suspicion is degrading to the sport. Moral crusades, though they have overthrown evil institutions such as slavery or the corn laws, seldom come to much when directed against prevailing vices; and, therefore, to organize a crusade against the prevailing vice of the day would probably be futile. But so far as anything can be done by personal effort and influence, gambling and betting must claim, in a degree second only to drinking, the attention of the social reformer.—*Goldwin Smith, in the Independent.*

The Study Table.

The undermentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Periodicals.

THE second number of the new quarterly, *The New World*, opens with a long and able article by E. Benjamin Andrews on "The Social Plaint." It is both sympathetic, and philosophical in tone and sums up with the conclusion that though in the writer's opinion, socialism is not coming, we are at the beginning of a new era of growth in our social structure which must inevitable bring many changes. The theorists on all sides reach conclusions too easily: "That pleasing optimism which views all increase of wealth as inevitably, under natural law, a blessing to wage-workers, is very shallow. At present our business is the analysis of social conditions—deep, patient, and undogmatic." What Mr. Savage has to say on the subject he has discussed so long, and in all its bearings, "Religious Evolution," may be easily gathered from the title. T. K. Sheyne writes in scholarly fashion on "The Origin and Meaning of the story of Sodom," Prof. Maurice Bloomfield of Johns Hopkins follows with a learned and interesting discussion of "The Foundation of Buddhism," which he divines, philosophically, in the thought of the Upanishads. The law of evolution is applied throughout this study. The conception of the Brahma fades out into the Buddhistic Nirvana; the term samsâra, "round of births," is common to Brahmanism, and Buddhism; the karma, the conduct during a given life which regulates the next existence, is the Buddhist kamma, the desire for life is designated in the Buddhistical writings by tanha, which is the Pali form of Sanscrit "trsa," a word obviously connected with English "thirst," and so on. Even the institutions and moral dictates of Buddhism are not so entirely original as is popularly supposed." Francis Tiffany, writes on "Imagination in Religion," divining religion not from intellectual speculation, but as one expression of the instinct of human self-preservation. Q. D. McConnell writes to prove that "The Next Step in Christianity" is towards the establishment of a religion of conduct as opposed to the faintest shade of a religion of dogma. Prof. Royce's "Implications of Self-Consciousness" will be read with interest and profit in connection with his new book. Nobuta Kishimoto presents the claims of a foreign faith to a Japanese understanding in an article, "How I came into Christianity," and Mrs. Humphry Ward, philosophizes in the style of an essay on "New Forms in Christian Education," presenting the same rational and helpful views set forth in Robert Elsmere and David Grieve.

THE *New England Magazine* opens with a readable and instructive paper on "The Heart of Chicago," by Franklin H. Head. It gives an account of inner circles of the great Western metropolis, and is illustrated by Charles H. Woodbury, Jo. H. Hatfield, and others. The frontispiece of the number is a scene among the Chicago wharves, and is drawn by Charles H. Woodbury. Don Cayetano Romero contributes an article on "The Republic of Mexico," the second in the South American series to run through the summer months, and illustrated from photographs specially taken. Professor Elihu Thomson writes of electricity in domestic and commercial life. He thinks that before long electricity will solve the domestic servant question, rapid transit, and completely revolutionize manufactures and our social economy. Prosper Bender talks on "The French Canadians in New England," showing how they are invading the country to their own and its benefit. William Clarke, an English essayist, gives a sketch of Edward Augustus Freeman; and Edward Grubb, another English author writes on "The Socialism of James Russell Lowell," trying to show Hosea Biglow's sympathy with modern socialism. Walter Blackburn Harte contributes an essay on the antiquity of the short story in literature. William Howe Downes writes disparagingly of impressionism in painting. W. D. McCrackan, who has made a special study of Swiss history, has an essay on "The True Bonivard, the Prisoner of Chillon." Charles Frederick Danforth contributes a timely article on "Black Bass Fishing in New England." The stories of the number are "A Modern Lear," by Ethelwyn Wetherald, which is very clever, and "Tom's 'Liza," by Edith Elmer, by no means so good. The poetry is contributed by Col. Higginson, Edith Mary Norris, Minna Irving and Anthony P. De Freitas. Edwin D. Mead writes on General Armstrong and the work of the Hampton Institute for Negroes, in the Editor's Table.

THE *Forum* also comes promptly to the front in two campaign articles on the principal presidential candidates, by Senator Hawley, on Harrison, and C. F. Adams on Cleveland. The same number is notable also because it contains an article of great commercial interest on "The Coal Supply and the Reading Leases," by President McLeod, of the Reading Company, which is the first statement that he has made. There follows "A Study of the European Armies, by Col. Theodore A. Dodge, who has just returned from a winter's tour of observation in Europe; "Communal Ownership the Cause of the Russian Famine." by William C. Edgar, commissioner from America for the relief of the sufferers. "The Standard Oil Trust; the Gospel of Greed," by Roger Sherman, an article in reply to the recent defence of the Trust by its solicitor, Mr. Dodd; "The Waste of Women's Intellectual Force," by Mrs. Schuyler Van Rensselaer, showing the practical use women may make of the higher education; "Why Women are Paid Less than Men," by Colonel Carroll D. Wright, United States Commissioner of Labor; "The Consumer," a study of current political "mis-economy," by Isaac L. Rice; an interesting literary study on "Thomas Hardy and His Novels," by William Sharp; "The Necessity for Uniform State Laws," by Professor James F. Colby, member of the committee on uniform laws of the American Bar Association; and "Does the Negro Pay for His Education?" by George W. Cable.

THE article of leading interest in the *North American Review* is the symposium on the Silver Question, "What Shall the Ratio be!" from the pens of Senators Stewart and Hansbrough, Representatives Springer, Bland and Dalzell. Frederick Douglas has something to say on "Lynch Law in the South." He denies that rape is a crime characteristic of his race, and denounces the oppressive measures against the black man still in existence in the South. W. H. Mallock replies to Lady Jeune's much talked-of article in London society. The governor of Minnesota writes on "The Needs of the New Northwest." Bishops Doane and Mallalien urge the preacher's right to talk on politics. Archibald Forbes contributes the first of two articles on Lincoln, this dealing with him as a strategist. A second article on "Prehistoric Times in Egypt and Palestine," appears by Sir. J. William Dawson. The Dean of St. Paul puts in a plea for the continued use of the cathedral. Samuel Gompers, president of the American Federation of Labor, writes on "Organized Labor in the Campaign.

THE July *Arena* contains an article by the courageous American woman-explorer of Africa, Mrs. French-Sheldon, entitled "The First Circumnavigation of Lake Chola." The paper is handsomely illustrated. Mildred Aldrich contributes a sketch of the accomplished actress, Julia Marlowe. Annie L. Diggs writes on the "Women in the Alliance Movement." An English writer, J. F. Muirhead, describes under the caption "Land of Social Contrasts," a Briton's Impressions of America, writing in an entertaining and witty manner. Edwin Ried contributes "A Brief for the Plaintiff" to the Bacon-Shakespeare controversy. Three representative congressmen discuss the merits of the coming campaign; Mr. Springer speaking for the democrats, Mr. Watson for the People's party, and Mr. Burrows for the republicans. The editor indulges in one of his favorite talks on Hypnotism and Mental suggestion. Rev. Frank N. Raile has something to say on "The World's Religions at the World's Fair."

In the current *Atlantic* Mr. Lapcadio Hearne writes in his usual entertaing way on Japanese Gardens, giving an account of the methods of the Japanese gardener of the old school. Eben Grenough Scott contributes a paper on McClellan. We have before noticed Mr. Edward G. Mason's article on "Chicago." An excellent literary study is Miss Vida Scudder's essay on Shelley's Prometheus. Mr. Gamaliel Bradford, Jr., has a bright and pertinent word to say about "The Armenian Idealist," and William Cranston Larned gives us one of his Greek studies, "Looking towards Salamis." Mr. Crawford's "Don Orsino" is continued; and Mr. Aldrich's "Unguarded Gates," a plea against foreign immigration, which even his grace of diction can not redeem from logical weakness is the most notable oetical production.

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*"The service of humanity in the most exalted sphere of life and activity is the soverign touchstone of the value of the churches." Mr. John Clifford, President of the Baptist Union: Religious Systems of the World; London, 1890."

Notes from the Field.

Manly, Iowa.—The Rev. T. P. Byrnes, of Humboldt, improved his vacation July 10th, by treating the people of this place with two excellent discourses, morning—was "Natural Religion," showed in a masterly way how the trees, flowers and plants displayed their religion and how we might profit with a lesson from these non-sectarian teachers to do our duty if we would work and try for ourselves. Evening service, "What must we do to be saved," was grand, showing us clearly that depending on the blood of Jesus having paid it all was trifling with the work set before us. There were good characters who lived from Moses to Malachi long before the time of Jesus whose lives were examples of goodness and they were no doubt saved without the shedding of Jesus' blood and every man's duty is to save themselves and take Jesus as a guide and follow his teachings.

The day opened with rain. The attendance was light. A number have expressed a desire for more such sermons. If any other minister would feel at liberty to give us another such a treat it would surely help our little society. It is over a year since we had a preacher before last November, when Rev. Staples called on his way to Conference and the outsiders begin to wish for more. Rev. Staples's sermon was on "Creation," showing the starting point of good and explaining in a very clear manner the meaning of the word creation, that sermon was good and regret we did not make notice of it before now.

Boston.—Nothing but the storing of winter coals is lively here. Saturday afternoon and Sunday are quiet times; the people have sailed and ridden to suburban beaches. Union church meetings are thinly attended. Friday evening religious conferences make shortened exercises in this yearly vacation time of pastors. Grove meetings are this summer a great success in many places in New England.

—The Ministers Institute of 1892 will open its meetings October 17th, in Newton, Mass. Some of the topics to be considered are "Progress in Theology," by Prof. Egbert Smyth. "New Unitarianism" by Rev. E. H. Hall. "Are Acquired Qualities Inherited?" by Prof. Alpheus Hyat. "The Psalms," "The Avesta," "Faith in the Soul." Speakers from various religious denominations will speak on "The present Outlook in Religion."

Toledo.—Plans are under consideration among the members of the Unitarian church here, Rev. A. G. Jennings, pastor, for a new church building. The auditorium will seat 350, to which can be added 200 more by throwing open the doors of the adjacent class-room, on the side of which is another room, a parlor thirty feet square. The proposed church will be built on the corner of Ashland avenue and Prescott street, at a cost of $10,000. One of the city papers publishes a recent sermon of Mr. Jennings's, entitled "Theology a Specialty," a plea for greater concentration of purpose and more careful special training in the work of the liberal ministry.

Sherwood.—Rev. Ida C. Hultin called at Headquarters last week, on her return from Sherwood, Mich., where she has been at work through July, helping perfect plans for the new church. The society will begin the work of building within a few days. Miss Hultin spends the rest of vacation somewhere in the mountains in Colorado.

A Correction.

In Mr. Grumbine's article of the last issue of UNITY the manuscript read, "For, call all Unitarian theory and doctrine and philosophy of morals and conduct what we may, if it in itself does not evolve a religion, then why not, if we must indeed have some sort of any mythology to lean on or grow up to, *use the right kind of means to that end?*" The mistake was typographical.

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ri.—He that seeks even the highest good for himself alone, shall be disappointed.

at.—Whenever a man comes under the inspiration of fidelity and love and trust, there the kingdom of God is planted in a soul.

—*Geo. S. Merriam.*

Pan in the Orchard.

He carved a flute of elder green,
And notched it well and true,
Then pursed his lips and puffed his cheeks,
And merrily he blew.

For it was spring-time holiday,
A sun-tanned boy was he,
With russet freckles on his face
And a patch upon his knee.

The apple boughs above him flung.
Their tangled sprays on high,
With one dark, bristly blue-jay nest,
Rough-sketched against the sky.

He knew the secrets of the grass,
The burden of the hour,
He saw the fierce, bluff bumblebee
Touse many a clover flower.

Orphaned and poor as poor can be,
The years before him lay;
Dark billows of an unknown sea,
No light-house on the way.

And yet, and yet his elder flute
Could bring him comfort true;
He pursed his lips and puffed his cheeks
And blew, and blew, and blew!

—*Maurice Thompson.*

Paganini.

Perhaps, little readers, as so many of you rejoice in the possession of a fiddle, it may interest you to hear something of the doings of Paganini, who, at fifteen, was the first violinist of his age.

In the first place, picture to yourself a little boy so thin that a puff of wind would nearly blow him away, with straight black hair reaching nearly to his shoulders, and great solemn eyes set in a pale, thin face—a queer-looking little lad, who does not look as if he belonged to merry England. Nor does he, for he is an Italian, born at Genoa. His name is Nicolo Paganini; and, although only six years old, he can play the violin better than many who make a living by teaching it.

How long do you practice your violin?

"One hour a day, and a little more sometimes," perhaps you reply.

One hour! Well, Nicolo would tell you that his father makes him practice very nearly the whole of the day, and his fingers are so loose now that you almost think a good shake would send them flying of his hand.

At eight years old Nocolo had got beyond his father's teaching, and it was decided that he should have some lessons from Rolla, a celebrated violinist of the day. Rolla happened to be ill in bed; and while Antonio Paganini and his little son were waiting for him, the latter picked up a very difficult piece of music lying there, and played it off at sight. Rolla in the next room heard, with astonishment, the brilliant performance of his unknown visitor, and eagerly inquired who it was. When told that the player was a boy of eight, he cried, "Don't ask me to teach him, for he can learn nothing more from me than he already knows."

When Nicolo was thirteen he began to compose music for the violin; but long before this he had played in public. His practising still went on as diligently as ever, and at the end of the day he was generally quite exhausted. It is said that once he practiced a single passage for ten hours. There is no doubt that he ruined his health by such excessive application; and the pale, thin lad grew up into a man so peculiar in appearance that some one described him as an "indifferently dressed skeleton, with a long, parchment face."

But, oh, how wonderfully he could play! Everything that could be done with a fiddle Paganini could do; he could make it bark like a dog, meow like a cat, bray like a donkey.

This last trick, however, nearly cost him his life at Ferrara; for the country people of the district nicknamed the townspeople asses, and hee-hawed whenever they saw them. Consequently, when Paganini's violin began to bray, the audience thought that he meant to insult them, and rose in a body. The player escaped by a back door, otherwise it might have gone badly with him. The whistling and chirruping of birds he could imitate to perfection, and the tolling and tinkling of bells; and what was more marvelous than all besides, he could perform wonders upon a single string.

The story runs that upon one occasion, when Paganini was playing before the Princess Pauline Borghese, two of his violin strings snapped; and the musician continuing to play on undisturbed, the princess said to him: "You do such incredible things, Monsieur Paganini, with two strings, that I am almost sorry the D-string did not give way, too. I should like to have heard what a magician like you could do on the G alone."

"That is easily managed," was the reply; and taking the D-string off, Paganini began his variations [illegible] prayer of Moses.' The applaus[illegible] followed can be imagined.

Paganini died in 1840 at Nice. [illegible] moonlight streamed in at the open windows, he clasped his favorite violin in his arms, and drawing one long, soft note, "the last sigh of a life which had been all melody," passed away to the realms of eternal harmony.

His native city, Genoa, inherited this violin, where it is carefully preserved and regarded with veneration as a memorial of a great though eccentric musical genius.—*Sheila, in Little Folks.*

Thinking Sparrows.

We have been much interested in watching the sprouting of grass seed in the enclosure in front of our house. Around this enclosure is a low iron fence; and, in order to protect the young grass from mischievous children and prowling dogs, a heavy wire netting has been fitted and fastened all around the four sides.

As we watch from the window, we have all noticed a curious thing on the part of the sparrows; none of them will go inside that enclosure. They stand in twos and larger companies on the curbstone just outside, and evidently talk about it; or they perch on the tree in the center and look down on the tender green and the tempting seeds.

What do you suppose is the reason? Do they take that wire nettiug for a trap or snare? We wish we could know the conclusion of their bird-thinking. JUNIATA STAFFORD.

LITTLE DICK — School-teachers has n't any feelin's at all. Mamma —What is the matter now? Little Dick—My teacher borrowed my new knife to sharpen her pencil, so she could give me a demerit mark.—*Street and Smith's Good News.*

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Announcements.

THIRD TOWER HILL SUMMER ASSEMBLY.

AND

Sixth Annual Sunday School Institute.

HILLSIDE, WIS., AUG. 1–13, 1892.

WEEK-DAYS.

7 a. m., Breakfast at Dining-Hall.

8 to 8:30, Song and conversational meeting at Pavilion.

8:30 to 10:30. Intermission.

10:30 to 12:30. Sunday-school Institute work.

1 p. m. Dinner. Recreation.

Afternoon. Literature classes, and Illustrative Unity Club work when asked for.

8 p. m. Popular Lectures.

All the exercises will be held in the Pavilion on the Tower Hill grounds.

SUNDAYS.

JULY 31. As last year, the first Sunday will be given to a Grove meeting in Loomis Grove, near Lone Rock. The grounds are within reach of wagons from Tower Hill. Preaching at 10:30 and 2 p. m. Basket dinner between. The attending ministers will speak.

AUG. 7. Dedication of the Emerson Pavilion on the grounds at 10:30 a. m. and 2 p. m.

Addresses by Prof. D. B. Frankenberger, of the Wisconsin State University, and others.

AUG. 14. The annual Helena valley Grove meeting. Preaching Saturday, 2 p. m. Sunday 10:30 a. m. and 2 p. m.

INSTITUTE STUDIES.

The work will be devoted to the third years' study in the "Six Years' Course" for liberal Sunday Schools, recommended by this Institute in 1889. The sessions will be presided over by Rev. A. W. Gould, president of the Western Unitarian Sunday-school Society. The first three days will be given to a study of "Essentials of Character," presented by Rev. H. C. McDougal of Madison. The remainder of the sessions will be given to a study of "The Growth of the Hebrew Religion," presented by Rev. F. W. N. Hugenholtz, of Grand Rapids, friend and pupil of the lamented Professor Kuenen, of Leyden.

The work will be divided into the following general departments:

A. INTRODUCTION.
B. THE GOD OF ISRAEL.
C. THE AGE OF THE PROPHETS.
D. THE AGE OF THE SCRIBES AND THE PRIESTS.

These will be sub-divided into twenty-two lessons, and will be treated in nine forenoons at the Institute.

The aim will be to approach the Bible as literature, place its people and its teachings in their proper relations to the rest of the world, studying it as a natural product of human nature. The studies will be of interest to all those attracted to the science of religion, whether they be Sunday-school teachers or not.

LITERATURE CLASSES.

Afternoon classes consisting of readings, with conversation, from Browning, Ibsen or Walt Whitman as may be elected, will be held for those who choose to attend. Miss Mae Fowler, of Chicago, will give occasional readings and recitations throughout the institute, and the young people of Unity chapel will lead the singing.

EVENING LECTURES.

Among the entertainments already provided are the following, subject to rearrangement, changes and additions.

Prof. F. G. TURNER, of the Wisconsin State University, *Subject:* "The Heroic Age of American Colonization."

Prof. R. G. THWAITES, Secretary of the Wisconsin Historical Society, *Subject:* "The Black Hawk War."

Mrs. SARAH JOINER SAWYER, of Creston, Iowa, *Subject:* "Yellowstone Park."

COL. L. H. AYME, of the department of Promotion and Publicity, of the World's Fair, will deliver three lectures as follows:

I. A general description of the World's Fair Grounds, Buildings and Exhibits.

II. The Spanish-American states and their Exhibits.

III. Special Features of the World's Fair; La Rabida, Fisheries. etc., etc.

Rev. H. C. MCDOUGAL, of Madison, *Subject:* "The Labor Question."

Rev. A. W. GOULD, of Hinsdale, *Subject:* "Social Dreams."

Mr. E. C. MASON, of Madison, Wis., assisted by Mr. H. W. Griggs of the same place, will give an illustrated lecture, "An evening with the Stars."

CONCERT, directed by William Apmadoc of the National Cymrodorion Society.

SPECIAL ANNOUNCEMENTS.

WEDNESDAY, AUG. 10. 9:30 A. M. Business meeting of the Sunday School Society, and presentation of the Report of the Secretary, Mrs. M. H. Perkins.

MONDAY, AUG. 15. 2.30 P. M. Annual meeting of the Tower Hill Pleasure Co. Share-holders, at the Pavilion.

SATURDAY, AUG. 20. 12 M. A Farmers' Picnic, at which there will be a Barbecue, *a la* Arkansas, under the direction of Lloyd G. Wheeler, of Chicago. At 2 P. M. Speakers representing respectively the Republican, Democratic, Prohibition, People's, and Independent parties in Politics, will be given 30 minutes each, to tell what their respective parties propose to do for the Country. Special announcements later.

During the month of August the young people of Tower Hill and vicinity are preparing to have a series of studies of the World's Fair, taking the buildings and departments severally. This has no official connection with the institute but institute attendants wlil be welcome. The time for these studies will be announced later.

TERMS.

Excursion tickets from Chicago to Spring Green, and return, good until Oct. 1, can be obtained for $8.05. Similar tickets at reduced rates can be had on the Chicago, Milwaukee & St. Paul R. R. from Milwaukee, Kansas City and Council Bluffs. Clergymen can procure half-fare permits over the C., M. & St. P. R. R. Season ticket admitting to all meetings of the Institute, $2.00. Ticket to all evening lectures $1.00. Single admission to day sessions 10 cents. Single admission to evening lectures 25 cents. Board at Tower Hill Dining-room, $3.00 per week. Rent of section in Long house, or tents $2.50 per week. These are furnished with bed, spring and mattress, but attendants must furnish their own bedding. Board and room at Hillside Home School $6.00 per week. The latter place is two milesfrom Tower Hill. Fare between the school and the Hill, 10 cents per trip. Fare to or from railroad station 25 cents. Trunks 25 cents.

RECREATION.

Ample opportunity will be given to walk, to row on the river, or to ride over the hills. The little steamer "Vella," the Tower Hill Excursion boat, can be chartered by parties of twenty or more for $2.00 an hour or upward. The Tower Hill, three-seated, Buck-board can be rented for fifty cents per hour and upward. Parties too large for the buck-board can generally make arrangements with the farmers in the neighborhood, for extra conveyances, by speaking in time.

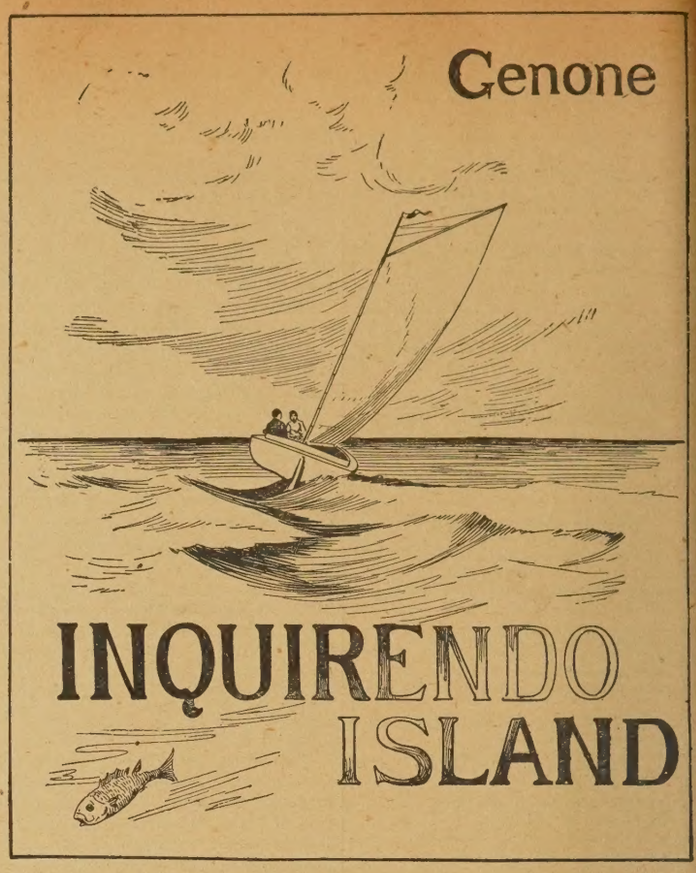
Saturday is reception day on Tower Hill throughout the season. In the afternoon ice-cream will be served, and there will be readings or lectures in the Pavilion from 2:30 to 3:30 p. m., after which there will be music and dancing into the early evening.

LOCATION.

Tower Hill is located on the Wisconsin river, three miles south of Spring Green, on a bluff where once there was a shot manufactory. It is thirty-five miles west of Madison and is reached by the Prairie du Chien Div. of the C. M. & St. P. R. Ry. The Tower Hill Pleasure Company now provides excellent water, through hydrants, anywhere on the grounds. An ice house is on the grounds. There are, at present, several cottages, long-houses, a dining hall, pavilion and stable erected. The Pavilion is furnished with chairs, and one end of it is enclosed, containing piano, black-board and open fireplace for damp and cold days. Accommodation for from 30 to 40 transients are now available. Tents can be pitched or cottages erected on short notice.

All those intending to visit the institute are requested to write, at once, to the Secretary, Mrs. Ellen T. Leonard, 6600 Ellis Ave., Chicago, or to Jenkin Lloyd Jones, Hillside, Wis., that arrangements may be made for their accommodation. It is very important that those who intend to be present at the institute should make their applications for accomodation as soon as possible,—there will be no trouble in providing for those who give a week or more notice. Parties coming by train will remember that unless they have given previous notice there may be no conveyance at the railway station.

ELLEN T. LEONARD, Institute Sec'y.



"This book is to me a delightful surprise. I anticipated a somewhat dry, philosop ical dissertation on the absurdities of conventional religious thought, treated in t rather popular style of a burlesque on religion, in which, as is so frequently the case such works, truth is held up to ridicule with error—the wheat condemned with the cha In this as well as the general character of the work I find my preconceived impressi wholly at fault. The work is in the first place what it purports to be, a tale of adventu a sto ining many more or less spirited adventures on the strange island of Inqu a love story cleverly wrought out, and sufficiently well written to hold the reade on to the end. In my judgment it is a stronger piece of fiction, considered as suc n Edward Bellamy's 'Looking Backward,' which at times it reminds one of. T purpose of the work, for it has a purpose, a noble and most praiseworthy aim, is to expo the absurdities of the dogma, the rite, form and ritual of modern Christianity, which h been so lamentably exalted above the spirit of its founder; to show that it is not eve one who says 'Lord, Lord,' who shall enter into the Kingdom of God; that lip service not religion. It is a merciless exposure of Pharisaism and hypocrisy, which Jesus so sever condemned, and which is so prevalent in fashionable Christianity of to-day. It is a go book, and while it will offend many, should be read by all."

The paragraph quoted above is from the ARENA. If you are not satisfied wi one opinion, then read what the sapient critics say in this "deadly parallel," and th take your choice:

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"The author has much graphic pow humor and spirit."—New York Observer.

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